

The Republican.

No. 6. Vol. 7.] LONDON, Friday, Feb. 7, 1823. [PRICE 6d.

INTRODUCTORY SPEECH OF MRS. WRIGHT,

In the Court of King's Bench, on the 6th of February, 1823.

MAY IT PLEASE YOUR LORDSHIPS,

AFTER my ten weeks residence among the felons of Newgate, and after that mature deliberation which a prison ensures to a prisoner, I meet your Lordships unchanged in my opinion as to the rectitude of my conduct throughout this persecution, and more particularly as relating to that part of it when before this Court in Michaelmas Term last, and unchanged in my disposition to be heard in what I have to offer, before the Court proceeds to judgment.

Your Lordships committing me to Newgate, because my defence was not agreeable, has perhaps, done me one piece of service, it has enabled me to address that to you in print which you then refused to hear from me orally. I can only hope that your Lordships have read the copies of my intended speech which I have caused to be forwarded to your private residences, as, if you have, I feel confident that you will have found the impressions which you formed of what I uttered in this Court to have been erroneous, and that, what I was prepared to offer ought to have been heard. Your Lordships must have seen, if it has pleased you to look, that the whole of my prepared speech was strictly relevant to the nature of the prosecution, and a proper argument for a person in my situation to address to your Lordships in arrest of penal judgment. Its main feature was an argument upon law, and the very part, at which I was finally stopped, was an unanswerable argument to shew, that Christianity is *not* a part and parcel of the law of the land. If I can shew this by argument, no matter what sort of words I use for that purpose, it leaves your Lordships no kind of ground or reason, in law, to inflict any kind of punishment upon me. Now I contend, that my suppressed speech did completely effect its professed object. It did

Printed and Published by R. Carlile, 5, Water Lane, Fleet Street, & 201, Strand.

clearly shew, that Christianity is *not* a part and parcel of the law of the land, and that, it is utterly impossible for the Legislature, or the Judges, to make it so. You hold that Christianity is a divine system; you would call it blasphemy in me, were I to say that it is a human system; and how I would ask your Lordships, can that which is divine, be part and parcel of human laws?

That which is divine is incomprehensible to every understanding: that which is incomprehensible cannot be made part of law. Can any thing be called and proved to be law, that is admitted to be incomprehensible? I am sure your Lordships will say, no: and I am equally sure, that you will not object to my saying, that every thing which is divine is incomprehensible, and that every thing relating to Christianity is divine.

It is a main part of your Christian Creed to believe and to repeat that every thing relating to Christianity is incomprehensible. The Athanasian Creed says, "The Father incomprehensible: the Son incomprehensible: and the Holy Ghost incomprehensible: yet, there are not three incomprehensibles, but one incomprehensible. And if this be so, how can all this incomprehensibility be made part and parcel of the law of the land? Surely it would more become the character of a Judge, who should be the emblem of Justice tempered with mercy, to commend, rather than to punish me for not affecting to believe that which is declared from the pulpit to be incomprehensible.

But my argument is, that the Christian religion makes no part of the law, that it can make no part of the law, and that I have not committed any offence to which the law either does, or can award punishment. This is the drift of the whole of my rejected speech, which I purpose to introduce again this day to your Lordships, with a request, that you will be pleased to hear it from the beginning to the end. There can be no room now for the excuse that it will be improper to have it printed as a part of the proceedings of this Court: it is printed in that character: it has excited a great deal of interest: it has brought me the approbation of thousands who have read it, and a handsome pecuniary support since I have been confined to the company of felons in Newgate, at the pleasure, and discretion, and direct command of your Lordships. I shall again, this day hold it up to this Court, and through this Court to the Country, as an unanswered and unanswerable argument to shew, that I have violated no law, and that I cannot receive a just punishment as the consequence of this prosecution.

But as I have suffered an unjust imprisonment of ten weeks, in a horrid Gaol, I feel that it behoves me to make some further observations on the treatment I experienced at your Lordships hands when last before you. You refused to hear what I had to offer as my justification in arrest of penal judgment. This I take to be decidedly illegal and unjust on the parts of your Lordships. I understand that the oath which is sworn by a Judge, and that every Commission which is appointed for his execution, either implies or plainly states, that he is *to hear and determine* on all cases that are brought before him, when he sits on Trial or in Judgment. He is *not* to determine what he will hear, and what he will not hear, (as your Lordships have done in my case) but he is sworn to administer the law in justice and mercy, and this he cannot do, unless he hears every thing that may be addressed to him, particularly on the part of the accused. And if an accusation, as in my case, has no proof of constituting an offence against law, or no foundation in law, the Judge is in duty bound, and bound by law and his oath to release the accused from all pains, bond, and penalties.

To determine what you will, and what you will not hear, is placing the Court in a point of view more objectionable than the Catholic Inquisition, as none can be so well qualified to judge of what is proper to be offered in defence against an accusation, as the defendant in person, or the counsel employed and instructed. Every instance where a person has been sent to prison without being fully and fairly heard, is an instance of injustice and oppression. It is worse than the Star Chamber practice.

With a hope that your Lordships will not fail to see this matter in the light in which I have attempted to place it before you, I proceed to read that address to the Court which I was prepared to read when I was last before you, and which you were not then pleased to hear.

Mrs. Susannah Wright had scarcely read one page of the foregoing speech, when the Court, while she was reading, passed the following sentence, That the Defendant should be imprisoned eighteen months in the House of Correction, Cold Bath Fields, and to pay a fine of £100., and herself in £100. and two sureties in £50. each for five years. We cannot conceive that this fine can be legal, being a married woman she possesses no property of her own.

William Tunbridge was called on previous to Mrs. Wright, and received sentence of two years imprisonment in the same Prison, and to pay a fine of £100., and himself in £100. and two sureties in £50. each for five years.

ON PROVIDENCE.

A Discourse delivered before the Edinburgh Zetetic Society.

For the sake of perspicuity I shall divide this subject into four parts. In the first place I shall consider whether mankind be under the peculiar care of this something, called Providence. In the second place I shall take a comparative view of the condition of inferior animals with regard to man. In the third place I shall make a few observations on the situation of inferior animals with regard to one another: and, lastly, I shall take a view of the world in general, to see whether it be a comfortable habitation for them. But before I proceed it may not be amiss to make a little enquiry, concerning what is this Providence.

The Christians, it is well known, have no hesitation in acknowledging that their Deity is divided into three, infinite and distinct beings; but they have never as yet had the goodness to inform us exactly, what it is, that they call Providence, shall we therefore, consider it as a being different from any of their three Gods; or shall we suppose, that when they are speaking of Providence, they mean one of their Gods, or all of them? This Providence is always spoken of in such an ambiguous style, that we are totally unacquainted whether they mean one God, or all of them, or some different being. I have asked several Christians whether Providence was God the Father, God the Son, or God the Holy Ghost, but I never as yet found any of them to give a sensible answer; and indeed, it is impossible for them to do so. In all these subjects they are obliged to talk in an inconsistent manner.

If any rational man will take the trouble to examine their holy book, he will find that the descriptions there given of their Deity, is absolutely ridiculous: and concerning their Providence, there is no explanation. But it is clearly established in the last volume of that book, that it is not the first person of their Holy Trinity; but the last; namely the Holy Ghost, which is the Father of the second person, Jesus Christ; but these mysterious reveries have led me into a digression. and to return to my subject, we may if we choose consider the Christians as believing Providence to be the operating power of all their three Gods acting alternately; and that the evils and blunders which take place in the physical and moral world, are the necessary consequences of their inattention whilst relieving guard, or each other, as much ceremony must exist among such very high and mighty personages.

In the first part of my discourse, I have to consider whether man be under the peculiar care of this something, called Providence. No doubt, kings and priests may consider themselves under that peculiar care; while they are caressed in the lap of luxury, and their bodies pampered with all the fine things that the world can produce,

though, perhaps, many of them are profligate and worthless characters. If we look at the history of these two classes of privileged men; we shall find, that in all ages, they have been anxious to inculcate the belief amongst mankind in general, that their blunders and follies are to be ascribed to the administrations of Providence; while they always take credit to themselves, for occasional good actions. If, on the other hand, we take a view of the industrious and useful part of the human race, we shall find, that they have little cause to boast of the care of Providence; they have nothing but what their own industry procures, and often their most strenuous exertions prove abortive; and their best laid plans are often frustrated either by physical or moral causes over which they can have no controul. If I say we consider the condition of the numberless poor, whose hard toil and utmost exertions are not competent to procure them a comfortable subsistence; perhaps, by not being subsisted in a proper manner, disease attacks them, and sometimes whole families are reduced to abject misery and premature death: we see nothing to admire in the God Providence. Often the young and helpless children are left a burthen on the public, or forced to provide for themselves, by begging charity from those who are ignorant of their feelings and distresses, and who are oftener inclined to insult, than relieve, the wretched supplicants. But the charitable Christians betray their own unbelief in a Providence, by endeavouring to relieve those whom this Providence has unfeelingly reduced to misery.

Again, if we consider the condition of the cultivators of the earth; we shall be convinced that their prosperity is not to be ascribed to this said Providence, how often is the industry of the pious, the laborious, and the anxious farmer, rendered almost abortive by natural causes which he cannot controul, and which Providence, if there be such a power, seems to regulate? No sooner has the husbandman planted his seed in the ground, which he has previously manured for the purpose; than the insects of the earth, and the fowls of the air conspire against him. No sooner has the beautiful blade reared its head above the clod, than the chilling frost, and the cold wind beats upon it, and often blasts it so as to render it unproductive; even after it is ripe and fit for the hand of the reaper, how often do the strong autumnal winds shake it to such a degree, that little is left to the disappointed cultivator but straws and empty husks? Perhaps another farmer, who has not been visited by these blights and blasts and shaking winds, has his crop totally destroyed by rotting rains. Thus we see deserving individuals are often reduced from opulence to abject poverty and wretched misery, by the incontrovertible laws of nature, over which this Providence is said to preside.

But let us take a view of another class of industrious men, who are anxiously employed for their own good, and the cultivation of good will and friendship amongst mankind in general; I allude to those useful individuals who are engaged in commerce; of all the occupations of which we have any knowledge, perhaps commerce is the best calculated to give employment on an extensive scale, besides

the advantage of bestowing large fortunes upon those who are more immediately connected with it, and who again would spend their wealth in their respective situations; let us keep in mind the good will and friendship which commerce promotes between nations. When once nations find it their advantage to promote the interest and welfare of each other, adieu to war, that source of human misery.

Let us see then if Providence is always propitious to men engaged in this laudable employment. We see a vessel with all her canvass spread, sail from our harbour with a fair wind, and the prayers and blessings of all the spectators that success may attend her voyage. She leaves our view with a prosperous gale: but, alas! it is not many days, before she experiences a sad reverse. The sun begins to wane through the mist, the horizon is filled with dark clouds heaped upon each other; and the forked lightening, accompanied with growling and tremendous peals of thunder, now and then darts through the gloomy mazes. In vain do the mariners turn their anxious eyes towards the glorious orb of day, whose red glare scarcely emits light sufficient to shew the awful scene. The wind too, that element so essential in nature, which sweeps the earth and dissipates all noxious vapours, which wafts the aromatic perfumes of one part of the globe to the other; begins to howl and rattle through the shrouds and cordage of the vessel. The ocean becomes awful as it rises in mountains from its unfathomed bed, and to appearance threatens to dash its foaming billows against the portentuous clouds. Thus situated in the midst of the ocean, surrounded with dismal clouds, lurid flashes of lightening, roaring thunder, and howling winds, the spirits of the mariners begin to flag, and few of them can be persuaded to further exertion; in vain does the Captain urge them on, by calling to their minds their wives, their children, their sweethearts, and all the various pleasures and joys that they had left behind, all of which must be lost to them for ever, if they give themselves up to despair. His words are of little avail: but he, as a bold and experienced seaman, stands to the helm; and with a few of the men who listened to his persuasions, and are animated by his example, endeavours to manage the course of the vessel; the others collected themselves together and tumultuously call out for the Chaplain to assist them in praying to the infinitely good God, who "rides in the whirlwind and directs the storm," to look upon them in their deplorable situation, and avert the awful danger with which he has threatened them. After gathering round their spiritual guide, they all kneel down, and in the most fervent manner, with wringing hands, and uplifted eyes, implore the Deity to calm the storm and still the agitated ocean, that their lives may be spared, for his service and the sake of their wives, and helpless children. While thus fervently engaged, with the immediate prospect of death before them; every look, every word, every gesture, calculated to extort pity from any being susceptible of compassion, but the contending elements of nature have no pity, and Providence is inexorable; a tremendous wave accompanied with a vivid flash of lightening and an awful peal of thunder, sweeps them

overboard and wrecks the ship! the Captain and another left, determine to stick to the vessel while she kept together. After remaining a considerable time, without either meat or drink, and drenched to the skin in water, the storm begins to abate; but they perceived that the ship would not remain long above water, they therefore resolved to venture to sea with the long-boat, though they can obtain neither provisions nor water from the wreck. They had not been long in the boat before the vessel goes down, with all her valuable cargo; little hope of saving themselves, appear, as they know not where they are, and the boat is driven at the discretion of the wind and tide. After being some days at sea in this state, without tasting any thing except salt water filtered through a piece of old sail cloth; they are so much exhausted that they can scarcely manage the boat, and are upon the point of casting lots which shall fall a sacrifice to become food for the other! Lo! a vessel heaves in sight, takes them up, which prevents their bloody deed, and perhaps rescues both from a watery grave.

Now in such a case as the above we shall probably be told by the Christians, that Providence was the cause of this ship coming forward to rescue these two men; but will any reasonable man believe, that a Providence, that looked with indifference on the miserable death of so many men, after the most fervent entreaties for their lives, would interfere in the preserving of the two? A being of such a capricious nature would deserve the name of demon, rather than of Providence; because, if this being did interfere to save these two men, while all the rest were left to perish in the deep, it is only a proof of its malevolence, and that it preferred the lesser to the greater good; and had spared the lives of these two men that they might harrow up the feelings of mankind, by giving an account of the melancholy catastrophe of their comrades, and their own extraordinary sufferings.

Again, if we take a view of the misery that one class of mankind brings upon another, we shall be convinced of the absurdity of believing that they are under the care of a good Providence. Does not the despot, a consummate villain himself, spread desolation and wretchedness over a whole country? Does he not by his infernal machinations, send misery of the deepest kind into the bosom of many an innocent family? some of whom he banishes to the most inhospitable climes, others he commits to dungeons, to linger out an irksome and a solitary life in the confined air of a dark cell, where the cheering rays of the sun are never allowed to enter; some he causes to be tortured in a most cruel and inhuman manner, such as scourging, racking on the wheel, and cutting off members from their bodies, and others again he causes to be impaled, or put to death in some shocking manner. All this misery is perhaps, inflicted from mere caprice, some private family grudge, or because he was refused the embraces of some faithful wife, or the hand of an amiable daughter. Thus we see, in many cases, virtue is no protection from evil, and vice triumphant.

Now, I am anxious to be informed by those who believe that Providence regulates the affairs of this world, what reason they can give for the mixing up so much misery with these regulations. I know they will endeavour to explain it away by saying there is an after-life, where ample justice will be done to the injured. Well, grant them so much, still that is no explanation why the good and the virtuous in this world should suffer afflictions, and the wicked and the vicious should prosper: it is not just reasoning to say, because we are miserable at present, that that misery is analagous to our future happiness. If God cannot make all his creatures happy in this life; how is it possible for him to do it in the next? Any arguments they may use, are nothing in favour of Providence, because the misery that has taken place in the world has been endured, and nothing can recal the pleasure that has been lost. Where is Providence when kings and priests, with their adherents, are allowed to deceive the innocent and unthinking part of mankind, to enslave them, to load them with taxes, and rob them by tithes, until they are unable to pay or to live, to keep one part of them watching and betraying the other; they also keep another portion of ignorant and interested men, chained up like voracious animals and ready to let loose upon those who may happen to grumble at their lot however bad. At times they lead out these hired animals, against those of another country, who engage each other with the utmost fury until many of these poor wretches are left weltering in their gore, and often end their lives in the most miserable manner, whilst others suffer immediate death, all of whom, if their exertions had been directed to a proper channel, and their arms turned against their despots would have been useful members of society. We are told by kings and priests (and the unthinking multitude believe it) that all things, taxes, tithes, wars, and evils of every kind, are according to the wise administrations of Providence!

It is certainly no demonstration of a good and impartial Providence, that one part of mankind should be slaves and drudges, obliged to suffer poverty, hard toil and misery, that another part may not only have the comforts of life, but wallow in luxury, and have more of every thing than they can destroy. If this Providence had given those who were intended to be slaves and drudges, sufficient of health, strength and an inclination to work; had they been so constituted that they would have gone as pleasantly to work at their different occupations, as the rich go to their enjoyments; then things would probably have been something better than they are. But, alas! it appears as if justice had never been intended for mankind, How often do we see the poor that are born to hard labour, very unfit for it? besides the universal want of inclination to labour for others; on the other hand, how many strong, lazy, idle fellows do we see, who have no occasion to do any thing, and how many who do not even know how to pass their time? What then can we say when we contemplate the unequal distribution of happiness amongst mankind? Some are born to be happy and to roll in riches, others to groan in misery,

to feed on the coarsest fare, and to moisten the ground with the sweat of their bodies; some few seem to have come into the world only to be happy; but the far greatest proportion have at their birth poverty bestowed, I might have said entailed upon them, as a family curse; from which all their exertions cannot relieve them. Not only are the good things of this world distributed in a partial manner, but the most wicked desperadoes are oftentimes the most fortunate in the unjust division. When we reflect on what is so often seen in the world; viz. iniquity triumphant, and innocence oppressed; vice domineering, and virtue in chains; the ruffian laughing, and the orphan in tears; we have every reason to believe that the moral evil which we see in the world is to be ascribed to the regulations of this Providence.

It must be obvious to every person who observes that man is endowed by nature with passions, the gratification of which are injurious to himself and baneful to society; and the small share of reason that he is possessed of, is often inadequate to the government of those passions. As the contending elements in the physical world are the causes of all the convulsions, storms, and hurricanes that take place, so are the clashing and jarring passions of man, the causes of the moral evils in the world.

In the second part of my discourse, I proposed to consider Providence, with regard to the inferior animals, as compared with man. The cruelty that man practises upon man can only be equalled by his cruelty to brutes. If we consider, for a moment, how the inferior animals are used by man, we should be almost persuaded that they are considered by him as void of feeling or mere insensate machines. Some classes he works in the most unmerciful manner with little food or rest, such as the horse and the ass; other classes he causes to be put to death in some slow and torturing manner, that they may be more agreeable to his pampered palate. Some are hunted down with the greatest avidity, not for the exquisite pleasure that they yield him as food, nor the profit that arises from their sale, but solely to gratify the horrible propensity of hunting them to death. There are likewise several other kinds of animals, from which man is obliged at all times to guard himself, such as lions, bears, tygers, voracious fishes, &c. Others again attack his property, and would very soon destroy it, if he were not to destroy them. Those that are dangerous to him, or injurious to his property, even when killed, are seldom of any use for his subsistence. He is, in general, under the necessity of killing the most timorous and innocent creatures for his food, and indeed animals of all kind seem to be harrassed in proportion to their timidity. Let us reflect, for a moment, on the condition of the innocent lamb lying bound before the butcher, turning up its eyes imploring for mercy from the unfeeling man who has already lifted the knife to cut its throat. Does this innocent, this harmless, this inoffensive creature merit such a cruel death? It is certainly very curious that man should be so constituted as to incline to devour the innocent and timid animals which would never harm him, while he

scarcely thinks of making food of those that are troublesome and dangerous, though many of them are his determined enemies and never lose an opportunity of annoying or destroying him. Thus we may see, that this Providence, which is said to regulate all things, has placed a heterogeneous disposition betwixt man and the inferior animals though in many respects they are homogenous in their natures. There are some classes of these animals that man is anxious to obtain, as they form a principal part of his food, and there are others which he lashes into his obedience and drudgery; and others again, that are enemies to him as well as to those more timid animals that he enslaves or destroys.

In the third part of my discourse, I proposed to consider the situation of the inferior animals with regard to one another. It must be obvious to every person, that all animals, from the smallest insect that we are acquainted with, to man, the noblest animal, are divided into genus, and these genus are again divided into species, though they are all linked together by a regular gradation. The highest of one species being just a degree lower than the lowest of the next species, and thus is formed the grand chain of animated beings; but it is to be deplored that a very great number of these animals are entirely supported by killing and eating those of different species. Not to go into microscopic observations I shall only mention a few things that are plain to the most common observer. I may be allowed to take notice of the spider who plans out and makes his web, and places himself in such a situation that the most delicate touch upon the slight texture of his fabric is immediately communicated to him by its slender threads. He is then upon the look out, and if the concussion is occasioned by some unlucky victim caught in his net, he immediately seizes and devours it, but if he is alarmed by a shock from a hostile invader that he is unable to combat, he immediately runs off to some other secure and hidden retreat. By carrying our observations a little further, we shall find several birds, particularly swallows, as anxious to catch these cunning spiders as the latter are to catch flies. We may likewise observe the very smallest birds rapaciously devouring insects and worms, these birds are again destroyed by others more powerful but equally carnivorous; and thus the system of carnage is carried on from the smallest to the largest animals. Thus we may see that the animal world is little else than a scene of ill-temper, havoc and rapine, carnage and devastation. But there are some species of herbivorous, or graminivorous, animals that have no inclination whatever for animal food; yet those innocent and harmless creatures are butchered and destroyed by the carnivorous animals of almost every description. But if this Providence, that we are told regulates all sublunary affairs, were to consider innocence as a good quality, certainly those harmless creatures would be protected from the harassing ravage and destruction of more vicious animals. But it is plain that Providence never interferes to protect innocence, or to prevent mischief, either amongst the inferior animals or mankind. The more we examine into the animal

world the more we shall be convinced that every different species and individual is regulated by its own particular interest, without reference to the advantage of any other species or individual, and not by any interference of the imaginary being called Providence. We may also observe, that there are various species of animals, which are formed by nature solely for the purpose of destroying others. Their claws, their mouths, their teeth, are exactly calculated for devouring; and their stomachs are so constituted that animal food is their only nourishment, and they would linger and die without it. Now if God, or Providence, had intended any thing like peace and harmony to exist on the world he would have so constituted animals of all kinds, that they should feed on roots, vegetables, fruits, fungus, and other inanimate substances, which could have been made to grow from the earth in sufficient abundance and variety for every description of animals. And the system of procreation might also have been so regulated that there never should have been too many nor too few animals on the world at one time; and then no one animal, nor species, nor genus of animals would have been natural enemies to one another; but, the face of the earth would then have exhibited a busy scene of various animals all living in perfect happiness.

In the fourth and last part of my discourse I have promised to take a short view of the world as a habitation for animals. It is not my business, at present, to say any thing about the formation of the earth; some have believed, and endeavour to prove, it to be a *scoria* dropped from the sun at a certain period, and by the surface cooling gradually became a habitation for various kinds of animated beings. From what we already know of its internal structure, and the anfractuosity of its surface, we may as reasonably believe it to be a lump of cooled dross, as a well-planned and a well-executed world. But, be that as it may, I am certain that those who take a critical view of it will be persuaded that it is very far indeed from being a comfortable habitation for animals in general, and, in many particular cases, exhibits most miserable places of residence. For the better illustration of the subject I shall compare the world to "two immense mountains united together at the bases, which form the equator*" and which is continually exposed to a sun, and heated to such a degree that in some places it is almost ready to take fire; on the other hand, the summits of these two immense mountains form the poles of the earth, which are capped with eternal ice and snow. Now it must be obvious to every person, that the only comfortable places of residence will be on the sides of these two mountains at equal distances from their frozen tops and their burning bases, where the extreme effects of the heat and cold meet and correct each other. If we reflect for a little on the miserable situation of those who are doomed to live near the summits of these mountains, or in other words in the frigid zones, we shall be convinced that their lot has not fallen to them in pleasant places, nor has nature bestowed upon them

* See the "Studies of Nature."

any thing congenial to human happiness. The only scenery to be seen in those dreary regions is bleak and craggy mountains, barren wastes, rugged rocks and precipices, dark, gloomy, and misty glens, raging waters rushing in torrents from the snowy mountains, instead of refreshing breezes they have winds and sleeting storms beating down every thing before them, and after nature has sufficiently exhausted her stormy elements a short repose takes place, which induces the poor natives to come from their wretched hovels to seek for new provisions; and while they are busily engaged in hunting and fishing it often requires their utmost exertions to protect themselves from raging bears and other ravenous animals that are prowling about in quest of animal prey, wherewith to glut their voracious appetites. To guard themselves against those terrible animals, and to prepare their provisions for long keeping, is the whole duty of a native of those inhospitable climates, except a little labour he bestows in repairing his hut, or cave, while nature is again collecting materials for the storms of another long and dreary winter.

The inhabitants of the temperate zones enjoy incomparably the healthiest portion of the globe, but towards their borders where they come in contact with the torrid and frigid zones, the inhabitants are liable to the evils peculiar to these respective climates. Thus those living in the colder parts of these zones are generally visited with severe and long stormy winters; the soil is coarse and barren, the mountains bleak, and the trees stunted and bare. Little is there produced by nature, and that little very coarse, therefore the inhabitants are forced to labour hard to cultivate the steril and unproductive earth to procure subsistence, and after all their exertions they are obliged to import from more fertile countries all the comforts of life. On the other hand, those who live in the warmer parts of the globe, nearer the equator, have a soil more congenial to vegetation, and nature produces every thing useful for man almost spontaneously. The mountains are always covered with a rich green verdure, the trees are continually in the blossom of spring, or loaded with the golden compliments of harvest; the meadows are stretched out as far as the eye can reach, and beautifully enamelled with an endless variety of flowers, and their fragrant and aromatic spices fill the air with perfume. But Nature having determined that animals should not enjoy happiness, however they might be decoyed with appearances; and to counterbalance all those manifold advantages she has reserved for these fine climates innumerable evils in despite of all their aromatic spices and perfumes. The plague frequently comes amongst the inhabitants and sweeps off whole towns and villages, and by the heat of the sun operating upon putrid matter, disease and death is sometimes carried to a most alarming extent*. In some fine parts of the world the cli-

* The miasma, or exhalations, of the soil of those fine countries are often very pernicious to the native inhabitants, and fatal to strangers. They are the cause of such diseases as the pestilential fevers of Batavia: the jungle fevers of India: the mortal diseases of the hot and moist countries of Africa: the yellow fevers peculiar to the West Indies and some parts of America, not to mention many other

mate seems to have the effect of debasing the minds of the natives, and rendering them savage and cruel, and at the same time abject slaves and sycophants. In some other parts the earth is so burnt up by the sun that little is to be seen but mountains of sand drifted about in immense deserts by hot winds, leaving here and there exposed a bare and barren rock, and perhaps a solitary spring of water surrounded with a little green plot, which serves as a resting and watering place for the weary traveller. I may also mention, that in these fine countries, situated between the tropics, or near the line, there are frequently earthquakes, tornadoes, and tremendous hurricanes, which destroy and lay waste whole tracks of country. Thus we may see that what is considered the best part of the earth has its peculiar evils; and where the climate is healthy the weather is cold, and the country frozen and barren; where the climate is temperate, there is a continual and disagreeable change of weather, which is hurtful to vegetation and dangerous to animal life; besides, the cause of hard labour to force the earth to produce. Again, in those climates where things are produced with little or no labour and cultivation, the inhabitants are subjected to many natural evils which are equally as bad as the storms and sterility of the north. Thus we may see upon the whole that nature has not studied either the comfort or happiness of animals in planning the world for their habitation; nor does this imaginary being called Providence study their welfare in regulating the phenomena and affairs of the world. Therefore, we may reasonably conclude, that both the physical and moral world are regulated by principles and laws that are incontrovertible, and inconsistent with perfect harmony and happiness, and that all ideas of a superintending Providence are more inconsistent than the belief of the ancients, that there was a God for regulating every different operation of nature and transaction of man, which is contrary to reason and sound philosophy.

The belief in a Providence is not consistent with the general laws of nature, and those who profess to believe it, act as if they believed it not. Such an absurd doctrine can only be useful to kings and priests and other deceivers of mankind, who use the word Providence to give their transactions an authority that must not be called in question, and under which authority they carry on the most malevolent practices. Thus they screen themselves from public censure, as no person that believes in a regulating Providence will attach any blame to them.

But it should be our business to banish from our minds all belief in a Providence; and to behave with prudence and sobriety in all our actions, to use our best endeavours in all well-doing, and not al-

diseases that prevail in most of the beautiful and fertile countries of the world. And I cannot help thinking, that the exhalations of that part of Italy which is contiguous to Rome, and commonly denominated by the Italians Malavia, will ere long render that city uninhabitable by human beings. Then those who vainly denominate it the everlasting city, will be convinced that no production of time can be everlasting.

low ourselves to be duped by those who pretend that Providence regulates all the transactions of men in authority, however injurious to individuals or mankind in general: let us therefore persevere with a manly endeavour to be useful to ourselves and to our fellow-men, trusting nothing to this priest-like and imaginary being called Providence.

LIBERATION OF MRS. CARLILE.

HER two years imprisonment having expired with Sunday, the 2d instant, Mrs. Carlile left Dorchester Gaol on the following morning and travelled that day to her father's cottage near Southampton, for the purpose of collecting her dispersed children. She will reach London on Sunday next, and take up her residence at 201, Strand, for the present.

Two years imprisonment, with an infant family scattered, for publishing an assertion *that destructive tyrants ought to be destroyed by the hands of those who have suffered, or who may be likely to suffer under their tyranny!* This was the whole of Mrs. Carlile's libel, as it was called, and yet those who talk so much about the "liberty of the subject" suffered the thing to pass unnoticed, and as a matter of course. The day will come, that day is not far distant, when all libels will cease to be considered crimes, except those which, by falsehoods and misrepresentations, do injustice to character. There can be nothing criminal in any writing put forth by a known writer that is confined to public matters, and such as concerns every body. If any thing wilfully false be put forth, the writer punishes himself by loss of moral character and injures no other person.

Mr. Ridgway of Manchester quits his Gaol about this time, after suffering twelve months imprisonment for publishing another libel that could not possibly do any injury in any shape.

R. CARLILE.

SALE OF MR. CARLILE'S STOCK.

THE particulars attending this sale shall be given next week, with copies of the auction bills and the prices as far as we have them, at which different articles were sold. The

statue of Paine, with all its appendages, was bought for Mr. Carlile at £8. 5s. We also purchased back, and have now for sale, copies of Wat Tyler, the third edition:—a few copies of Miller's Physics and Metaphysics, at 6s. per copy. The pretended sale was a humbug. On the first hand-bill, or that which fixed the sale for the 23d of January, there were one hundred and thirty-two lots set forth, but when the sale actually took place on the 29th a new bill was issued, in which there were but fifty-two lots offered and these formed not a fourth part of the stock seized, and the least important part. All that is really valuable (Paine's statue excepted) remains unsold.

PAMPHLETS JUST PUBLISHED.

Mrs. WRIGHT'S SPEECH is now on sale in a new and correct edition at 6d.—TOLDOTH JESU the Generations of Jesus, or the Gospel according to the Jews, is printed in a pamphlet separate from "The Republican" at 6d.—ISRAEL VINDICATED, &c. 2s. 6d.

A VOICE

From the banks of the Dart, to Richard Carlile, now incarcerated with his family in a dungeon at Dorchester, for asserting the rights and liberties of Conscience and the Press.

INTREPID foe to Superstition*,
Immortal be thy name, Carlile!
Near be the time when thy condition,
With Deists hopes shall brighter smile.

Though zealots fierce with thee are wrangling,
To guard her impious mysteries:
Proceed and prosper, disentangling
The minds of men from her dread ties.

Instruct them that the God of Nature,
Impartial, meant for all each good;
Requiring not from human creature
More than the meed of gratitude.

* Religion is a superstition in fashion, and superstition a religion out of fashion.—HOBBS.

Thus modes of faith it ne'er appointed,
 These Superstition has supplied;
 And Wisdom's simple laws disjointed,
 To make them tally where applied.

Like her own fiends her priests surround thee,
 The light thou yieldest to repel;
 And would ignite the faggot round thee,
 To realize their fabled hell.

The darkest deed that's perpetrated
 Presumption urges them to do;
 And they, with pride and power inflated,
 With eager haste her steps pursue.

Within their grasp see meek-eyed Reason,
 Panting, struggling, gasp for breath—
 Each differing sect its fetter lays on,
 They fain would close her eye in death.

Her moral light to mortals granted,
 To guide them on life's dubious road;
 Their blood-stained harlot has supplanted,
 And set them up a spurious God.

A God with every passion vicious
 That swells the list of human crimes;
 Dishonest, 'vengeful, and malicious,
 Subservient to her ways and times.

But she shall snare in twain her crosier;
 Shall tear the mitre from her head—
 To clear conviction shall oppose her,
 And intellectual Freedom spread.

Yea, she shall rise and point her pinions
 To every bound'ry of the world;
 'Till priestcraft's chas'd from all dominions,
 And all her shrines to ruin hurl'd.

Assist to crush fell Superstition,
 Be Reason's champion, bold Carile;
 And may thy labour and condition,
 With Deists' hopes soon brighter smile.

PRIVADO.

September, 1822.

FOURTEENTH COMMEMORATION

OF THE BIRTH DAY OF THOMAS PAINE IN LONDON.

THOMAS CLIO RICKMAN IN THE CHAIR.

Celebrated at the Assembly Room, Brewer Street, Golden Square, on the 29th day of January, A. C. E. 1823.

THREE hundred persons and upwards assembled at a plain, but substantial, dinner. The cloth being removed the Chairman addressed the company as follows:

GENTLEMEN,

I HAVE very little to premise before giving you our first toast on this glorious occasion, but I beg leave to suggest to you that this is a day of grateful rejoicings that Mr. Paine was given to the world, rather than a day of political discussion—a thing always better done before, than after, dinner—trencher-politics seldom come to any thing but unmeaning speechification and party and personal wranglings.

It were far better not to celebrate this day, than not to do it unanimously and harmoniously, and it can in no way be so well honoured as in keeping strictly to Mr. Paine's opinions and principles, and not mixing with them any subaltern politics, or any inferior matter.

We have adopted the toasting of dead characters, not because living worth is not appreciated, but that the dead cannot tergiversate and be changelings, but the living may. It is long since death had the majority, and there are enough gone to the house appointed for all living to toast, without bringing forward on this day, at any rate, those politics and that haranguing and irritation, which living public political characters and their parties are too apt to produce.

To enter into any panegyric of Mr. Paine would be useless to you, who have generally, no doubt, appreciated his writings and principles; indeed, his character, his labours, his incalculable usefulness in the world, exceed all applause, all commendation; and to endeavour to pourtray them would be hanging farthing candles round the sun. An ode written on the occasion which affects to do him some justice, will be recited in the course of the evening.

The name of Paine is a host in itself, and combines in it
No. 6. Vol. VII.

all that is sublime, true, and beneficial, and these lines may aptly be applied to him.

Reason and truth had long lain hid in night,
When Thomas Paine came forth and all was light.

There are grateful millions beyond the Atlantic hailing this day, and it is to be hoped millions in other parts of the world; it is a day marked for triumph and rejoicings, and suffer me again to say, not for political discussion, but for songs of grateful gladness, hymns of joy, and effusions suitable to the occasion. Let us so honour it that our friends may approve our meeting, and our enemies, if we have any, be mortified.

As the friendship between myself and Mr. Paine was particular and of long standing, it may not be ungratifying to hear my testimony of him as a private character. He was in private life as good and amiable as he was in public life illustrious and useful.

His manners were simple, urbane, and gentlemanly; his conversation was original, acute, and philosophical, abounding in anecdote, science, and information. He seemed in every thing, and on every subject, to have an eternal sense of the proper, and he died as he lived without a shadow of changing.

1. The Immortal Memory of Thomas Paine.
 2. The People, the genuine Fountain of Power, and the only foundation of a good and wise Government.
 3. The Rights of Man and may they produce the Age of Reason.
 4. The Liberty of the Press.
- Song.*—Scots wha ha' wi' Wallace bled.
5. May the non-represented Helots, whose emblems are the Rose, Thistle, and Shamrock be speedily emancipated.
- Music.*—Buonaparte's March over the Alps.

Mr. GRAINGER moved the following Resolution, That this Company do appoint a Committee to wait on Mr. Cobbett to present him their thanks for transmitting the Remains of the Immortal Thomas Paine to his native country, and ascertain of Mr. Cobbett respectfully, what will be the earliest day he intends to inter those Remains, in order that an opportunity may be given to the Friends of the Illustrious Deceased to erect a Monument to his Memory.

Mr. GALE JONES, in a most eloquent speech, wished that the Resolution might be withdrawn, upon the question being put it was negatived by a large majority.

6. The Immortal Memory of George Washington.

Song.—The Standard of Freedom.

7. May the Sun of Reason speedily pierce through the dark Clouds of Superstition, and illuminate every part of the habitable Globe.

Song.—Marseillois Hymn.

8. The Immortal Memory of William Penn.

Recitation, by Mr. Strickland.

9. The Republicans of every Country, and may they shake hands over the Grave of the last Tyrant.

Mr. ROBINSON addressed the company respecting bail for Mr. Carlile, when three gentlemen volunteered to bail him the moment it was necessary.

10. The Immortal Memory of Benjamin Franklin

11. Republicanism; the whole of Republicanism; and nothing but Republicanism.

12. Soldiers at the Plough, Parsons in the Mines, Lawyers at the Spinning Jenny, and Kings in Heaven.

13. Instead of Toleration, perfect Freedom in Theological, Political, and Philosophical Opinion.

14. May the persecuted and suffering Victims who have the courage and virtue to disseminate the sublime Truths of the immortal Paine, be rewarded by the present Generation, and honoured by Posterity.

15. May those Edifices erected to prolong the Age of Superstition, Bigotry, and Oppression, speedily become Temples of Science, Reason, and Philosophy.

16. Success to the United Nations of Spain and Portugal, and may the first shot fired against their liberties be the signal for the general emancipation of Europe.

17. May Revolutions never cease until Tyranny is extinct.

18. Success to the Republics of Columbia, Peru, Chili, and Paraguay; and may the other parts of South America follow their example.

19. The Immortal Memory of Wallace, Hampden, Sydney, and Edward Fitzgerald.

20. Success to the brave Greeks, and may they be speedily delivered from the gloomy and sanguinary Despotism under which they have long groaned.

21. May the Members of the Holy Alliance hold their next Congress in the New Jerusalem, with Castlereagh for their Secretary, and the Heaven-born Minister in the Chair.

22. May the unextinguishable lights of Philosophy soon obtain universal ascendancy over the human mind.

23. The Republicans of Hayti.

24. To the Immortal Memory of Muir, Palmer, Gerald, Skirving, Margarot, and other Victims of Scotch Law, in 1793.

25. The Female Republicans of every Country.

26. The Immortal Memory of William Tell, Andrew Marvel,

Fletcher of Saltoun, Cervantes, Quevedo, Wat Tyler, and others of the same spirits.

27. The Immortal Memory of Volney, Helvetius, Voltaire, Mirabeau, Diderot, D'Alembert, Raynal, Condorcet, Boulanger, Rousseau, Mercier, Joel Barlow, Elihu Palmer, and Bolingbroke.

28. The Immortal Memory of Cato, Brutus, and Cassius, and all such Patriots amongst the Ancients.

29. May the Clouds which now obscure the Sun of Liberty be dissolved, but not in blood.

30. The Immortal Memory of Cicero, Demosthenes, and Marcus Aurelius.

31. The Immortal Memory of Shakspeare, Milton, Otway, Goldsmith, Thompson, Robert Burns, and Percy Bysshe Shelley.

The above is the best report of the London Meeting that has reached me as yet, though I perceive by the newspapers that the proceedings were considered of too much importance to pass without notice. The number which met was equal to the best dinner meetings that occur in the metropolis, though but very little public notice was given of the place of meeting. I had no knowledge of the matter in time to announce it in "The Republican."

The "Morning Chronicle" gave a short sketch of the proceedings, only it was necessarily falsified as a gratification and a qualification to its Whig readers by saying, that Mr. Paine was designated in the assembly, and even in the mention of his name from the chair, as "Tom Paine." Tom is as good as Thomas, unless the former expression be meant as a mark of contempt, for I uniformly call my youngest boy "Tom Paine," and encourage others to call him by that name. The difference between Tom and Thomas makes no difference in the principles laid down in "Common Sense," "Rights of Man," and "Age of Reason." All the editors and reporters for the "Morning Chronicle" know this well; but they must be so far venal as to administer to the corrupt habits and depraved taste of a large portion of their readers.

The managers of the old "Times" and its readers being more corrupt than those connected with the "Morning Chronicle," have necessarily falsified the report of the proceedings in a greater degree, and to that which is false have attempted to add ridicule. It first states that the persons assembled were "vulgar persons." It is certain they were not courtiers, aristocrats, nor priests, nor any other kind of liveried or unliveried tax-eaters, but there were, to my knowledge, persons there who would not feel themselves ho-

noured at having their feet under the same table with any persons connected with the property and management of the old "Times," either upon the score of property, or, what is still greater, probity.

I have notice that meetings took place in Manchester, Leeds, Hull, Birmingham, and Norwich, upon the occasion; many others I know were contemplated, but I have no further reports of proceedings in time for this week's publication.

R. CARLILE.

Dorchester Gaol, Feb. 4, 1823.

TO MR. R. CARLILE, DORCHESTER GAOL.

Failsworth, Jan. 5, 1823, of the Carpenter's
Wife's Son.

INTREPID FELLOW CITIZEN,

It is with sentiments of the most ardent attachment to the great cause of civil and religious liberty, that we feel ourselves bound thus publicly to express our admiration of the manner in which you are driving from the field of philosophy the enemies of freedom and truth.

By your giving publicity to the works of Thomas Paine, particularly the "Age of Reason," the whole Christian world has been agitated, and the cornerstone, against which it is said hell cannot prevail, has been shaken from its position, by the philosophic publications that have emanated from the press of Richard Carlile.

In the Deist we find collected some curious commands which the great Jehovah of the Christians is said to have given to his chosen people the Jews. In the 1st Samuel, chap. xv. verse 3, we have these words from the Lord, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

In the 31st chapter of Numbers we have an account of the Lord ordering Moses to destroy the Midianitish men, the married women, the male children, and to save none but the young girls for themselves.

In the 9th and 10th chapters of 2d Kings we find a command from the Lord to Jehu ordering him to destroy the whole household of Ahab. Accordingly, after Jehu and his comrades had killed Jehoram and Ahazia, Jezebel was thrown from a window, after which Jehu forced the nobles of Samaria to destroy the king's sons; accordingly, they sent seventy of their heads to Jehu in baskets; and this conduct is said to be well pleasing to the Lord. 2 Kings chap.

x. verse 30. "What shall we say then, is there unrighteousness with God?" Romans, chapter ix., verse 14.

When I reflect upon the persecution which has been heaped upon you, and upon those who have acted under your direction, I feel myself agitated with unpleasant sensations, and I cannot withhold my abhorrence of the conduct of those brutal hypocrites who have consigned you to a dungeon. But though the tyrants have immured your body in a pestilential dungeon, they have not shackled your mind, and I hail with pleasure the progress you have made in reasoning the minds of men from the galling yoke of the priesthood. I hail with pleasure the day, which cannot be far distant, when every man will be at liberty to speak openly the dictates of an honest mind.

It gives me pleasure to inform you that the principles of Materialism and Republicanism are making rapid progress in the township of Failsworth. The people are beginning to examine, without terror, the books called holy, and to scrutinize, in a proper manner, the heavenly language of the disciples of Jesus, and the supporters of priestcraft, smitten with confusion, droop their gloomy heads with melancholy dismay.

To support you in your glorious efforts to free the mind of man from theological and political delusion, the Republicans of Failsworth send you the sum of £2. 6s. 9d. through the medium of James Wheeler of Manchester.

The Republicans of Failsworth send their best respects to Mrs. and Mary Ann Carlile, and to all your imprisoned Shopmen, in behalf of whom,

I remain your well-wisher,

JOSEPH WHITEHEAD.

	s.	d.		s.	d.
Joseph Whitehead, a Materialist	1	0	J. T. a Friend	2	6
James Ogden, one who is ready to defend Materialism from the ridicule which may be thrown upon it by superstitious Bigots	1	0	John Wright	0	4
James Wilde, a Friend to Free Discussion	3	6	James Whitehead	0	6
James Whitaker	0	3	Joseph Collinson	0	6
Joseph Whitaker	1	0	Joseph Berry	1	0
William Whitaker	0	3	Thomas Collinson	1	0
J. C. a Friend	1	6	Henry Hulston	1	0
William Ford	1	0	Samuel Clough	2	0
Thomas Herridge	0	6	John Blackly	2	0
John Moffatt, a Unitarian	1	6	William Smethurst	1	0
William Rothwell	0	6	John Harper	1	0
Samuel Moor	1	0	Charles Ridings	1	0
Thomas Barlow, one who has received much information from the Age of Reason	1	0	James Fletcher	1	0
			Edmund Tetlow	0	6
			James Smethurst	0	6
			John Travis	0	9
			T. W.	0	4
			Joseph Fletcher	2	6
			Mark Travis, an Enemy to Tyrants	0	6
			An Enemy to Priestcraft	1	0

	s.	d.		s.	d.
Charles Collinson	0	6	A Friend to Civil and Reli-		
John Simister	1	0	gious Liberty	0	10
Joseph Rodgers, a Free In-			James Whitaker	0	3
quirer	1	0	John Whitaker	0	6
John Bethel	0	9	Robert Whitehead	0	6
Matthew Travis	1	0	A Friend	1	0
Robert Whitehead, one who			William Campion	1	0
has seen so many religious			Matthew Thorpe, an Admirer		
Hypocrites as to believe that			of Paine's Age of Reason	1	0
in them is verified the pro-			Overplus paid at a Suppering		
verbial saying: "Flay two			held for the concluding of		
Devils for one Skin"	0	6	the Subscription	1	0
John Fletcher	1	0			

TO MR. JOSEPH WHITEHEAD OF FAILSWORTH NEAR MANCHESTER.

Dorchester Gaol, January 22, 1823 of the
last of the Gods; the fabled monsters,
on a belief of whose existence, nearly
the sum total of human misery has ori-
ginated.

CITIZEN,

THE Republicans of the township of Failsworth call forth
my grateful acknowledgements for their support they so
often give me, whilst their constancy and attachment to the
principles of Republicanism commands my esteem and ad-
miration.

Pursuant to the advice of Mr. Canning, to those who
may be suffering under beggary and starvation; "*that they
should exhibit patience!*" I have resolved to work patiently
towards the *turn about*, the *come about*, or the *forth coming*
of a predominancy of our principles; and I now begin to be
satisfied that *patience* will not be required beyond the pres-
ent year. Even Mr. Francis Moore the physician, and alma-
nack-maker, who, though dead a century ago, yet speaketh
and continues to make an almanack for us every year, by the
power and influence of his spirit; even the spirit of Francis
Moore the physician is become seditious, and blasphemous,
and, in his hieroglyphic for the present year, has revealed
the coming and triumph of Antichrist! Even I, who of all
the sons of men can alone boast the confidence of Antichrist,
even I, could not have designed a more perfect portrait of
the times, present and future than the spirit of Francis Moore
has done in his hieroglyphic for the almanack of 1823. For

the instruction of those farmers and others who think no prophet so great as Francis Moore, I will unriddle his hieroglyphic for the present year.

First, then, by way of illustration the spirit of Francis Moore gives us a few words on the power of the human mind, aided by the printing press, and hints at the folly of attempting to check its progress: then comes his grand picture of the power and progress of Antichrist. There is the sun of reason in its meridian dispersing the mists and clouds of ignorance and prejudice, with an eagle towering on its rays as an emblem of the strength of knowledge, and its sovereign power, and the God of wisdom winging his way (*for all gods have wings!*) to the dwellings of mankind. Then, foremost stands Antichrist, in an attitude of strength, with a laurel wreath on his head, committing to the fire the books of superstition all over the globe. Next a deluded old woman rejoicing in the possession of her cross and beads, as an emblem of the decline and fall of the Christian Religion, and expressive of its being already rejected by all except such deluded fanatical old creatures. Next are seen a group of chubby children expressing astonishment at the power and progress of Antichrist, as emblematical of those who are ignorant, though not fanatical, and willing to be instructed in the truth. Then is seen a man journeying with a book in his hand, which he attentively reads, paying no attention to what is passing around him; as an emblem, that the duty of man is to be attentively in search of wisdom throughout the journey of life. In the back ground are seen houses, and children, but no Churches, or Temples, no groves, or altars for idolatrous purposes. All seem to be content and harmony; which is indicative of the future state of mankind when they shall be wise enough to get rid of their priests and their superstitions. Such is the hieroglyphic: such is the explanation: such are the signs of the times! *Vox Stellarum, Vox Dei*: The voice of the stars is the voice of God: writes Francis Moore. This is the only time if he figures the people of the earth as stars; and then would be much better expressed under the old revolutionary sentiment; *Vox Populi, Vox Dei*: The voice of the people is the voice of God. Such I find to be the only intelligent God, as the result of my theological researches, and after my three years prison reflections on the cause of my imprisonment and the robberies I have sustained.

Republicans of Failsworth, I have no idea that you consult that oracle of England, called Francis Moore's alma-

nack, but I have thought it proper to point your attention to, and explain the hieroglyphic, that you and others may have an opportunity of extending that explanation to all Moore's believers in your several neighbourhoods.

I hail with you, the near approach of the day that shall bring us free discussion supported by law or tacit assent; and that shall abolish those barbarous laws, or rather customs, now, in practice, *which rank the philosopher with the felon, sentence both to similar punishment, and retain no mercy or mitigation but for the latter.*

Respectfully yours,

R. CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

Hollinwood, January 5, 1823, of the era
of God the Second, who was begotten
by the Holy Ghost, and born of
a Virgin.

RESPECTED CITIZEN,

WE, the Republicans of Hollinwood, feel very much hurt, that we have not had it in our power, to make a remittance to you since the year 1821, when there was an institution established at Hollinwood, for the purpose of relieving those who were imprisoned for the exertions which they had made in behalf of their country: from which institution you have received the sum of £2. after which a difference arose among the members on a certain occasion, which caused the society to be broken up. The tyrannical and unjust Christian Judge Bailey has imposed unreasonable fines on you and your sister, to the amount of £2,000, for which you are detained in a pestilential Bastile, now the term of your imprisonment is expired. We have great pleasure in being able to transmit to you, through the hands of Mr. James Wheeler of Manchester; the sum of Three Pounds Five Shillings, towards the liquidation of your unjust fines; hoping, that you will acknowledge the receipt in your Republican.

You have taken upon yourself a task, which no other man in this country dared to engage; that is, that of publishing to the world political and theological truths; and for so doing you have fallen a prey to the vengeance of those who are robbing your countrymen of more than two-thirds of the produce of their labour. The part you are taking is a noble and manly part: persevere in your undertaking, and you will do more good to the community than all the public writers and public actors put together; kingcraft and priestcraft, have, in all ages and in all countries in the world, been the occasion of much bloodshed, calamity, and persecution; but it appears to me, that the time is not very far distant, when they will no longer be able

to rear their hydra heads and ghastly forms, for reason seems to be getting the advantage of superstition in all quarters of the globe. Had you, sir, been an inactive spectator of the proceedings of the tyrants of this country, the iron band of despotism, would have crushed without a struggle the remaining liberty of the press; and discussion, without which, the people of this country would be no better than beasts of burthen; but the exertions which you have made, if seconded by the people, will, ere long, triumph, and England will have the honour of sending forth the blaze of liberty to the world. An example being once set by this country, the flame would spread like wild-fire; seeing that not Europe alone; but, that all the world is panting for that liberty which is withholden from the many by the few, who are determined, as long as their tottering fabric can be upholden, to oppress, to rob, and imprison those who attempt to expose their wicked frauds, and to destroy those who are planting the salubrious plants of liberty and knowledge.

Can the Republicans of Great Britain any longer remain indifferent to the sufferings of a man who has made such unexampled struggles, to rescue his country from fetters and bondage? Can they endure to let him continue a prisoner: who has sacrificed his liberty, who has been robbed twice of his property, and whose family are now incarcerated with him in a prison where they breathe nothing but obnoxious air; and for no other crimes than those of giving information, detecting fraud, and publishing to the world established truths? No! fellow countrymen! I am convinced that you have more regard for the honour of your country and yourselves, than to let such a stigma remain, by suffering so worthy a family to linger out the remainder of their days, in an unwholesome prison, and under the keeping of such cold-blooded and relentless tyrants; when it would require but so small a sum from each individual to set such a virtuous family as that of Richard Carlile's at liberty.

We remain, in the hope that you may succeed in the best of causes, which is that of establishing the liberty of the press, and free discussion; and in the wish that you may accomplish this, our hearts go with yours, and in saying so we are confident we speak the sentiments of millions. Our best respects to yourself, to your wife and sister. Signed in behalf of the Republicans of Hollinwood.

JAMES SMITH.

Subscription from Hollins Hollinwood.

	s.	d.		s.	d.
Jessy Hall	2	0	James Bullows	0	10
Isaac Seavill	2	0	William Hibbert	0	10
William Whitehead	1	0	A Friend	1	0
John Tettlow	1	0	James Greaves	0	3
John Seel	1	6	A Friend	2	0
Philip Wright	1	0	A Friend	1	0
Andrew Andrew	0	2	William Greaves	1	6
Peter Schofield	2	0	Joseph Greaves	1	0
John Haigh	1	0	James Hilton	2	0

	s.	d.		s.	d.
A Foe to Persecution	1	0	Hiram Howard	1	0
A. C.	0	6	A Friend	0	4
Joseph Wolfenden	1	0	A Friend	0	4
James Schofield	0	6	John Schofield	0	3
D. T. an Enemy to Supersti- tion	0	6	A Friend	1	0
One of Burke's 80,000 Incu- rables	1	0	William Ogden	0	3
A Friend to Free Discussion	5	0	A Friend	1	0
Peter Boardman	0	6	Samuel Ogden	0	3
Joseph Jaggur	0	6	John Kinlock	0	3
			W. J.	0	6

From Bottom Hollinwood.

James Rothwell	1	0	A Widow's Mite	1	0
Jonathan Bradley	1	0	S. B. another Widow	0	6
Joseph Lees	1	0	Mrs. Batty Chadderton, Wi- dow	1	0
By one who admires the con- duct of R. Carlile, but who detests the unnatural crimes of a Father in God, who was Lord Bishop of Clogher	1	0	Miss A. Taylor	1	0
James Dearden	0	3	— M. Taylor	1	0
William Middleton	0	3	— S. Fletcher	0	6
John Wild	1	0	— B. Schofield	0	6
John Smith	1	0	— A. Smith	1	0
Jarvis Lawton	1	0	— M. Smith	0	3
William Smithurst	1	0	— N. Schofield	0	6
John Taylor	1	0	— B. Lees	0	6
David Smith, a Republican and Materialist	0	6	— J. Smith	0	6
John Holt	0	2	— B. Taylor	0	6
James Smith	5	0	— A. Taylor	0	6
James Taylor	0	6	Mrs. S. Kay	0	3
			Miss M. A. Mallebew	0	6
			Mrs. M. Midgely	0	6
			Miss M. Smethurst	0	6
			— B. Schofield	0	6

TO MR. JAMES SMITH, OF HOLLINGWOOD,
NEAR MANCHESTER.

Dorchester Gaol, Jan. 22, 1823, of the WORD
that has no definition, that will bear no
criticism, and that must fall into disuse.

CITIZEN,

MY friends of Hollinwood owed me no apology. I am fully sensible of the little bickerings and obstacles to union which exist among those who are passing through a change of opinions either as to persons or principles. I do not feel that I have any right to accuse any person or persons of negligence in regard to giving me support, as I am fully sensible how far I have gone in irritating the prejudices of

comparatively good men on topics which they had not before heard discussed, and which they were not exactly prepared to meet. I am quite content to wait for the effects of the power and progress of the principles I advocate, and wherever they become fully understood, I am certain that I may calculate on a continued support, for they are not principles that can be honestly and conscientiously abandoned. I am thankful for what my friends in Hollinwood have done: I am pleased to see an increase of numbers and strength among them upon republican and antisuperstitious principles, and I shall not despair of making every industrious person there my friend and supporter.

I thank you, Worthy Citizens, for the appeal you have made on my behalf; and I promise you, that whatever future means I may possess, they shall be devoted to the increase of the powers of a **FREE AND USEFUL PRINTING PRESS**. There is much yet remaining to be done. Reformation and Improvement have no limits, no standard, it should be the every day business of all mankind. Let us learn what is truth, what is morality, and whatever is useful to know, and, let us above all things, speak out boldly what we think, and openly practice what we feel to be right and useful.

Yours, with esteem,

R. CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,

Derby, January 5, 1823.

ENCLOSED with this, you will receive Two Sovereigns from a few friends to Free Discussion, who are sorry it is so small a sum, and regret they have not more to send, which you will be so kind as to acknowledge in your next Republican, after you receive it, and you will oblige a few

CONSTANT READERS.

P. S. We hope to send you a trifle more in a short time.

A proper notice of the receipt of One Pound from Folkingham, through Mr. Drakard has been hitherto omitted. Thanks are returned to the brothers who subscribed it.

CRITICAL EXAMINATION OF THE LIFE OF
ST. PAUL.*(Continued from page 152.)*

CHAP. VI.

Paul preaches in Asia Minor, Macedonia, and Greece.

UPON his arrival at Lystra, St. Paul, notwithstanding the indulgence of the Council of Jerusalem, thought it good policy to circumcise a proselyte named Timothy, who was born of a Gentile father and a Jewish mother. The Acts of the Apostles inform us of the motive of this circumcision (chap. xvi. ver. 3) it being done "because of the Jews which were in those quarters."

Our two Missionaries now travelled over several provinces of Asia Minor, such as Phrygia and Galatia, and yet we find that the Holy Ghost forbade them to announce the word of God in Asia. We may indeed suppose, that in this passage, the "Holy Ghost" is only intended to indicate that our missionaries themselves perceived, that it would be dangerous for them to preach their doctrine; for in the Holy Scriptures the persons of whom it speaks are always supposed to act from divine impulse.

Paul had a vision, which persuaded him to go to Macedonia. Being arrived at Phillippi, he preached to the women with such success, that he had the happiness of converting a dealer in purple, named Lydia, who, from gratitude, invited them pressingly to lodge in her house. They were well accommodated no doubt, since devotees take great care of their directors; but our holy personages had the misfortune to perform a miracle which deranged all their affairs. Paul cast out the evil spirit from a damsel, who having a spirit of divination, brought great profit to her masters by soothsaying. The cure, or perhaps conversion, of this slave, displeased her masters, they carried their complaint to the magistrates; the people took a part against our preachers, who were beaten with rods and then sent to prison. An earthquake retrieved their affairs, they gained over the gaoler whom they converted to the faith. In the meantime the magistrates sent him an order to release our prisoners. But Paul, bearing in mind the scourging they had received, required that the magistrates should come in

person and release them, asserting that they were Roman citizens: at these words the magistrates were intimidated, and came with apologies to set them free, begging them to leave their city, which request they complied with, after having been to console Lydia the devout, and the brethren, who according to appearances did not suffer them to depart empty-handed. This bad success did not discourage our missionaries who were aware doubtless, that there were inconveniences attached to their profession. They now went to Thessalonica, where Paul had the good luck to make some proselytes both among Jews and Gentiles; he converted especially, some ladies of quality; but the hardened Jews were very much irritated at his successes; they endeavoured to apprehend Paul and Silas, but not being able to find them, they dragged Jason, their host, and some of the brethren, before the magistrates, accusing them of treason, and of acknowledging another king besides Cæsar.

This uproar obliged our missionaries to decamp during the night from Thessalonica, and take the road to Berea, where they were well received by the Jews, since Paul succeeded in convincing them that the Gospel which he announced was clearly predicted in their own Scriptures: there is reason to believe that this was effected by the aid of mystical, cabalistical, and allegorical senses, of which he so well knew the use, in finding in the Old Testament sufficient to establish whatever he was desirous of proving.

He gained in this city a great number of recruits from amongst the Greek females of quality, women, according to St. Jerome are best fitted to propagate a sect; their levity makes them easily caught by novelties; their ignorance renders them credulous; their talkativeness spreads the opinions with which they are imbued; and, in short, their obstinacy strongly attaches them to the way of thinking they have once adopted. In a word we see, that in all times the Christian religion has been under the greatest obligations to women; it is to them that innovators ought especially to address themselves when they have opinions to establish, it is by their aid that fanatics and devout impostors succeed in giving importance to their doctrine, and sow the seeds of discord in society. It appears that in the time of Paul, women had the right of speaking or of prophesying in the church, of this, they have since been deprived, and they are only allowed the privilege of bawling in public, in favour of the systems of their holy directors, whom they always believe infallible, without so much as knowing the

state of the question. The Quakers are now the only sect which permits women to preach*.

The Jews of Thessalonica proceeded to trouble our preachers, in their apostolic labours, to such a degree that Paul was under the necessity of flying. He, however, took care to leave two missionaries at Berea, to watch over the flock which he had gathered. Nevertheless these soon received orders to join him at Athens.

In this celebrated city the zeal of our Apostle kindled, he had conferences with the philosophers: desirous to learn the nature of the discoveries which this man had come to announce to them, they conducted him to the Areopagus, there Paul harangued them and spoke to them of his God, in a manner something conformable to the notions already entertained by some of the Greek philosophers of the Divinity. To confirm his discourse he cited to them a passage from the poet Aratus, who nevertheless appears to suppose, according to the doctrine of Plato, that God is the soul of the world. He inveighed against gods made of stone and metal, which did not shock the philosophers, whose ideas were more refined than those of the vulgar.

Thus far our orator was attentively heard, but the sages of Athens would no longer listen to him, when he began to speak of the last judgment, and of the resurrection, which they regarded as an absurd and ridiculous notion. Nevertheless the preaching of Paul was not totally useless at Athens, the dogma of the resurrection was no obstacle to the conversion of Dionysius, the Areopagite, a woman named Damaris, and some others. These were none of

* There appears some little ambiguity in this paragraph, since if the levity of women renders them so easily susceptible to the embracing new opinions, the obstinacy with which they are charged in adhering to old ones, would seem to neutralize the opposite propensity, and like the infinite attributes of Justice and Mercy in the Christians' God, they would annihilate each other. The fact is, that the ignorant of either sex, are always the most credulous, and their opinions, when imbibed, are seldom to be dignified with any other term than prejudice. Of the great influence of woman in society, no one can doubt, and it is the duty of all who think, and who desire a reformation of the present semi-barbarous state of society, to endeavour to inform and enlighten the female mind; it belongs to man to war against old systems, and errors rendered sacred by their antiquity, and perhaps to lay down some few elementary principles, founded upon a more rational basis, but so long as the infant mind is under the controul of woman, it is to her that we must look to see those principles implanted: it is by the aid of woman that the mass of mankind will (if ever it be done) be transformed from a herd of slaves, to a race of happy and intelligent beings, knowing their rights, and daring to defend them.

them shocked at this doctrine, which was so revolting to philosophers, who were accustomed to the study of nature, and who refused to adopt without examination, such marvellous and romantic ideas.

(To be continued.)

TO MESSRS. BOYLE, &c.

MR. BOYLE, West Cowes, Isle of Wight, Jan. 24, 1823.
ON *Immortal Paine's birth-day* have the goodness to divide this Cake, Five Bottles of Wine, and One Pound Five Shillings equally between Mrs. Susanna Wright, Mr. Rhodes, Mr. Holmes, Mr. Tunbridge, and yourself, which I beg you and their acceptance of, as a small token of respect that I owe to the memory of that great English Philanthropist and Mental Illuminator, Thomas Paine; and also to those who have owned him and the truth, amidst a corrupt, hypocritical, and labour-destroying gang of ———.

Ezekiel chap. 5, ver. 10. JANE ———.

Mrs. Wright, J. Rhodes, W. V. Holmes, Wm. Tunbridge, and H. Boyle, return thanks to the enlightened lady of the Isle of Wight, for the above present; and they sincerely hope, that every succeeding 29th of January, will see an increased number of the admirers of Thomas Paine.